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THE MOURNER'S LITANY.

God the Father, throne in heaven,
God the Son, for mortals given,
God the Holy Ghost, who came
To sainted men in words of flame,
Three in one, and one in three,
Hear our solemn litany;
In our woe be ever near us,
We beseech thee, Father, hear us.

Thou hast loved, and thou hast wept,
Thou hast death's lone vigils kept;
From the sorrow like a sea
Flowing on tumultuous seas,
Sad remembrances of those
Thou hast taken to repose,
Fond regrets, and mournful sighs,
Tears which flow from burning eyes,
From the grief which worketh sin,
Darkening all the soul within,
Shield us sinners, oh, be near us,
We beseech thee, Father, hear us.

All the night, and all the day,
From the dreams which haunt away,
Mournful dreams of look and tone,
Now, alas, forever flown—
Dreams which come, when fevered thought
Hath all the soul to sickness wrought;
Love us, blessed One, we pray,
O, be thou our shield, away.

Grief, hath made a world apart
Within the chambers of the heart,
And there are forms which come and go,
The outward world may never know;
But only grief and mournful prayer,
And sorrowing love are dearest there;
Light up the gloom which dwells therein,
Thou unclouded, without a sin.

By the love which pardon brought—
Love beyond all human thought—
By the years of mortal woe,
Which a God vouchsafed to know—
By the tears of sorrow shed,
By the sainted Lazarus' bed—
By the cross, the crown, and spear,
O Holy One, be ever near.

Nachrichten, La., March, 1851.

THE OLD TIMES.

Watch-night—Revival—Wm. Stevens—Damon Young
—Richard Emory—Elihu Wells.

DEAR BROTHERS:—As you have learned from Father Webb's letter, Bro. Merwin was removed from Boston, and George Pickering and Daniel Webb were the stationed ministers. There was nothing new in New England during the last forty years. Wm. Stevens, who, I think was now stationed at Lynn, came up with some other good brothers in the ministry from the neighboring appointments, and assisted our ministers in Boston in holding a watch night, the first one of which some of us had ever heard. This was a powerful meeting; it was the commencement of that great work that brought more than an hundred members into the church in the city. And I wish to make this emphatic remark, that watch-nights, camp meetings, and other extra means of grace, have had great influence in waking up dull churches of other denominations, and in carrying forward Methodism in various parts of New England during the last forty years. Wm. Stevens originated in Vermont, on the *Banner* circuit, viz., Barnard. The Methodists there had the reputation of being wide awake, shouting Christians. He received his appointments on various country circuits, but had not been stationed so near the city before. He was reputed as a revivalist; his person was tall and slender, his voice sharp, powerful and piercing. He was so earnest in his preaching, that some said of him that he was mad; it was like putting new wine into old bottles. Wm. Stevens was subsequently stationed in Boston in 1812. At the Conference of 1813, Wm. Stevens located, with the object in view of removing to the West; he was received soon after into the Western Conference, now known as Pittsburgh Conference, and has been, as far as I know, an efficient and successful laborer in that part of the work. He was a holy man, of good common sense, of deep feelings, but without many early advantages, but very laborious and self-denying; he will have many souls of his ministry in the day of the Lord Jesus. Much more might be said of this brother, but there are so many others which deserve a passing notice.

Among these is Damon Young, of precious memory, on account of sterling talent, devoted piety, and, while alive, of great usefulness. His most distinguished field of labor was at East Cambridge, somewhere about 1823. He died young and died well; if he had lived he would have been one of the greatest ornaments of the Methodist ministry for the last forty years. He was the nephew of the Rev. Dan Young, originated in Piermont, N. H., of good size and noble mien, of strong understanding, pleasant delivery, and was much beloved and admired by the late Dr. Fisk.

Another was Richard Emory, from the same county, I think, of a good family. Early was he devoted to the work of the ministry, and faithfully did he perform it while he was permitted to remain; but death took a shining mark. He died young, of a pulmonary affection.

These men left their marks in New England in their time; but among the living, and probably not very well known to you is another; I refer to Eliezer Wells, a superannuated man, now connected with the Vermont Conference, and living in Newbury, Vt. I think that Bro. Wells was raised up within the bounds of the Vermont Conference, and the greatest part of his life and labors have been spent there; yet he did a good work in Maine, on two or more of the districts; he is a common sized man, and looks very old, having long contracted the habit of stooping. There has been no mistake about his piety. It has been decided, uniform; it has worn scars of years. He has been deeply interested in the spread and promotion of Methodism, and without literary advantages and improvements. No man where he has lived has exerted a greater influence in the cause of God. He has been a revival preacher; God has given him many souls for his hire, that will be stars by and by. He was Presiding Elder on the Vermont District four years, and then returned superannuated, for he worked himself down quickly. He is a holy man. I have lived with him; he gave me the best of proofs of his faith, his hope and love, and all the Christian graces; he wanted the polish of education, but he had the perfume of grace. *Good Father, Well,* is a phrase used to designate him; long may he live to bless the church.

Among the dead and living there have been many of which you have knowledge, who have been very successful in carrying forward the work of God for the last forty or fifty years. A. Kent,

J. Steele, Fathers Bates and Kilburn, B. R. Hoyt, Bro. T. W. Tucker, for forty years did good service, has been instrumental of some of our greatest revivals.

The life and labors of Bartholomew Othman I could write with pleasure. Among some others were Charles Virgin, E. Otis, J. W. Hardy; but these men have been known to you. Benjamin Keith, a brother about my age, deceased sometime ago, was a holy, zealous laborer. Though raised in Vermont, he found his way to Cape Cod, and left the savor of a good name, of great usefulness. T. C. Peirce.

REV. JOHN FLETCHER.

The Vicar of Madeley—the "saintly Fletcher"—is not only a star of the first magnitude, in the religious world, but one whose peculiar brilliance will always be noticed and admired by candid observers. He who drew the portrait of St. Paul so well, might himself have sat for that portrait, in all its elements of ministerial faithfulness. It cannot but do us good to look often and long at the traits of a character so eminent for faith and holiness. We will make a few extracts from his Familiar Letters—a work lately brought out in fine style, at our Book Room, in New York.

POVERTY OF SPIRIT.

"A few days ago, the Lord gave me two or three lessons, on that subject; but, alas! how have I forgotten them! I saw, I felt, that I was entirely void of wisdom and virtue. I was ashamed of myself, and I could say, with a degree of feeling which I cannot describe, *Nil ago, nil habeo, sum nil; in pulvere scribo.* (I do nothing, have nothing, am nothing; I crawl in the dust.) I could then say, what Gregory Lopez was enabled to say at all times, 'There is no man of whom I have not a better opinion than of myself.' I could have placed myself under the feet of the most atrocious sinner, and have acknowledged him for a saint, in comparison of myself. If ever I am humble and patient, if ever I enjoy solid peace of mind, it must be 'in this very spirit.' Ah! why do I not actually find those virtues? Because I am filled with self-sufficiency, and am possessed by that self-esteem which blinds me, and hinders me from doing justice to my own demerits. O pray that the Spirit of Jesus may remove these scales from my eyes forever, and compel me to retire into my own nothingness."

PECUNIARY DISINTERESTEDNESS.

To what a monstrous idea had you well given birth! What! the labors of my ministry under you deserve a salary! I who have done nothing but dishonor God hitherto, and am not in a condition to do anything else for the future! If then, I am permitted to stand in the courts of the Lord's house, is it not for me to make an acknowledgment, rather than receive one? If I ever receive anything of the Methodist Church, it shall be only as an indigent mendicant receives an alms, without which he would perish. Such were some of the thoughts which passed through my mind, with regard to the proposal you made to me in London; and I doubt whether my own vanity or your goodness will be able to efface the impressions they have left.

"I fear you did not rightly understand what I wrote about the proposal you made me at London. So far from making conditions, I feel myself unworthy of receiving them. Be it what it may, I thank God that I trouble myself with no temporal things; my only fear is the fear of having too much, rather than too little, of the things necessary for life. I am weary of abundance; I could wish to be poor, with my Saviour; and those whom he hath chosen to be rich in faith, appear to me objects of envy in the midst of their wants. Happy should I be, if a secret pride of heart did not disguise itself under these appearances of humility! Happy should I be, if that dangerous serpent did not conceal himself under these sweet flowers, and feed on their juices."

"These extracts are from letters to Mr. Chas. Wesley. They show the same deadness to the world that distinguished the apostles.

HIS GRATITUDE.

"The Lord is wonderfully gracious to me; and, what is more to me than many favors, he helps me to see his mercies in a clearer light. In years past, I did not dare to be thankful for mercies which now make me shout for joy. I had been taught to call them 'common mercies'; and I made as little of them as apostates do of the blood of Christ, when they call it a 'common thing.' But now the veil begins to rend, and I, in my heart, and all the world, to praise God for his patience, truth, and loving-kindness, which have followed me all my days, and prevented me, not only in the night-watches, but in the past ages of eternity. O how I hate the delusion which has robbed me of so many comforts!"—Northern Advocate.

THE SABBATH.

"Verily my Sabbaths ye shall keep." Perhaps few, even among professed Christians, are fully aware of the influence of the Sabbath upon their heart and life. For evil or for good its power is immense. Let us but go to our prisons, and there trace the history of those unhappy inmates, and we shall find that, without an exception, when they were habitual violators of the command, "Remember the Sabbath day to keep it holy." Volumes of facts could be given to show that evils innumerable are the legitimate fruit of transgressing this holy and salutary injunction. We fear, greatly fear that ministers, parents and teachers are not sufficiently earnest and explicit in their instructions to the young on this subject.

As a violation of the Sabbath tends to evil and evil only, so does its observance tend to good and only good. Would you seek out the most useful and spiritually minded Christian? Look then to the most scrupulous observer of the Sabbath. Sir Mathew Hale has observed that he never passed the Sabbath well without being prospered the succeeding week. This remark is generally believed to be a true one by all devout lovers of the Sabbath. And if this sentiment were early impressed upon the youthful heart, it would have a blessed effect upon its future welfare, in deterring its possessor from the evil and drawing it out after the good.

Rev. J. S. C. Abbott has a little sketch to this effect from his own experience, in his book entitled, "The Mother at Home." He says, "One day, in the very early stages of my childhood, my father gave me a little ball, covered with leather, such as boys usually play with. Saturday morning, while playing with it at school, it was accidentally thrown over the fence and lost. We searched for it a long time in vain. The loss to me was about as severe as it would be for a man to part with half his fortune. I went home and unbosomed my grief to my mother. She endeavored to console me, but with what effect I cannot now remember. The next day was the Sabbath. I passed the day with more than ordinary propriety. My customary Sabbath hymn was perfectly completed. Seated in the little chair by the fire, I passed a quiet and happy day, in reading, and the various duties appropriate to holy time. My conduct was such as to draw expressions of approbation from my parents, as with a peaceful heart I bade them good night to retire to rest. The next day as usual, I went to school. The lost ball occupied my mind as I walked along. Upon climbing over the fence into the field, where I had so long and so fruitlessly searched on the preceding Saturday, almost the first object upon which my eye fell, was the ball partially concealed by a stone. Child as I was, my joy was very great. At noon I ran hastily home to inform my mother, knowing that she would rejoice with me over my recovered treasure. After sympathizing with me in my childish happiness, she remarked, 'You remember, my son, that you were a good boy yesterday. This shows you, that if you would be happy and prosperous, you must remember the Sabbath day to keep it holy.' 'The remark in the connection in which it was made, produced an impression upon my mind which will never be effaced. All the other events of that early period have long since perished from my memory. But this remains fresh and prominent. Often has it led me to the scrupulous observance of the Sabbath—even to the present day, I can distinctly perceive its influence.'"

NOTES OF A TRAVELLER—ENGLAND.

Bro. STEVENS.—When Bro. Borland, of "Stanstead, Canada East," "ate salt" with me at my house, "62 Poplar street, Boston," we had some little discussion upon the drinking customs of mother England, and of course differed; but when the Rev. John Borland, of "Stanstead, Canada East," was invited into the Preachers' Meeting in this city, we did not expect so unchristian, not to say ungentlemanly a thing of him as to publish an isolated expression occurring in debate, and well understood by all present at the time, but which could not be understood by the readers of his letter. But perhaps this comports with his views of propriety.

Bro. B. says, "from what I know of my friend, I did not expect much of a commendatory character to 'Old England.' Then I did not deceive him; I spoke out honestly and fearlessly what I believed, and thus I wrote. But I cannot say as much for my friend! I was deceived by him."

But I have a word or two to say upon his remarks on an article in the "Ladies' Repository." My remark was, "that as the chief end of man," with an Englishman, such an arrangement for eating and drinking was natural. Now every person on reading that would understand it as a pleasant remark on the well-known love of English people for good living. Rev. Mr. B. will not deny this proverbial notoriety.

I say in my notes, "Intemperance prevails to a great extent," and that as no systematic effort is made to check it, intemperance, reigns triumphant." I state that the practice of beer drinking is universal, and no one thinks it wrong. Does Bro. B. deny this? No, he dare not. He makes a great flourish about the remark that "an Englishman cannot be religious without beer;" but this is all to raise a dust, as no person would regard that but as a hyperbolic expression to exhibit the universal practice of beer drinking. Now, Mr. B. must not undertake the task of comparing the intemperance of America with that of England, or the efforts for its suppression made in that country with those made in this.

I have no disposition to exhibit the shame of the English churches in this respect; but they have done nothing directly and systematically for the removal of this terrible evil. A movement has commenced there, like our "Washingtonian movement" here, but it is among the few, and the intemperate themselves; the ministers are not in it; they are not giving even the force of an example of total abstinence to the cause. I spoke to a young gentleman with whom I became acquainted, about giving some lectures on the subject, "the people will laugh at you," said he. I called on a Methodist clergyman and he invited me to drink wine with him! I honor his hospitality, but object to the mode. Does Mr. B. deny the statement that drinking wine after preaching is a common practice? None but the lower classes, and some generous reformers, who are laughed at and ridiculed for their fanaticism, are engaged in the work of reform. I am well aware that the teetotalers intend getting up a grand demonstration at the great Fair. But hear what one of the most popular of English publications remarks upon it:

"The temperance societies in the country contemplate the frantic act of making a grand demonstration, &c. It should be known, however, as a check to the jubilant displays of these disorderly tea-drinkers, that they sail under false colors, and make pretence to a virtue which they do not practice. Their creed is not temperance, which is the creed of all rational men, but total abstinence. Why don't their turbulent societies proclaim themselves tee-totalers, instead of setting up for moralists and philosophers?" And this is the help the reformed get there. And now let me ask Bro. B. if he knows of any ministers who make it a point to preach and lecture on this specific sin? What do you see written upon this subject in your religious papers? Alas, nothing comparatively is done to break up the deadly evil in England. Witness the innumerable beer shops, and wine vaults, and gin palaces, throughout the kingdom. One has only to pass through it, to be convinced of the truth of the controverted statements. I see before me some recent statistics. The cost of intemperance in England is \$195,000,000; in the United States, \$40,000,000. England has less than one-third more population than we have; her drinks cost nearly five times as much!

I will add a short extract from a guide book to London, which I "made note of" at the time, as all the reply necessary to the balance of the strictures of "John Borland, Stanstead, Canada East, March 8."

CHARGES FOR VIEWING ST. PAUL'S.

Exterior galleries, including the whispering gallery, 6 s. d. Library, great Bell, Model room, &c., 0. 6. Clock, 1. 0. The Bell, 1. 6. Crypt, or Vault, 1. 0. 4 s. 2d. Reckoning English currency at four shillings

to the dollar, and it costs you this buying a bill of exchange, and including 6 pence paid for a description; and you have within 4 pence, a dollar and a quarter for seeing St. Pauls. And if you do not get rid of that four pence ere you get out of the church, your heart must be harder than the writer's. I don't know how Bro. B. got on so cheaply unless he had a pass from Lord Privilege! I see my note book says, "Aug. 26; visited the tower, expense two shillings." We paid one shilling at the entrance, and one to see the jewel room. My visit to the Abbey and the Royal Academy of Arts, cost me, I see, three shillings, or seventy-five cents. One shilling I paid at the Abbey, and four pence, or eight cents, to the man at the door for keeping my umbrella! If Bro. B.'s statement is correct, and I should not doubt it, it only confirms my impression, that there is a system of sponging and imposition practised upon foreigners who visit England. If Bro. B. was charged twelve and a half cents for ascending Bunker Hill Monument "the other day," it must have been that he was hauled up by steam, but I do not believe it is true that he was refused admission to the Navy Yard at Charlestown because he was an Englishman, though it is true that I was refused admission to Woolwich dock yards, for no earthly reason but that I was a foreigner!"

M. TRAFONT.
62 Poplar St., Boston, March 24.
P. S. Let the editor of the "Ladies' Repository" take heed.

THE ROMAN CATHOLIC HIERARCHY.
Dr. Wiseman appears to be most actively employed in carrying out the last bull of the Pope. Another pastoral letter from his Eminence has just been issued, dated the 1st instant, and addressed to the clergy of the London district, by which he makes known and promulgates a statute of institution and organization of councils for the better administration of the district in question, formal, classified, under titles, chapters, &c. This official decree is used into the world by the following pompous introduction:

"Nicholas, by the grace of God and favor of the Apostolic See, Bishop of Melipotamus, and Vicar Apostolic of the London district,—To our dearly beloved in Christ, the clergy of the London district.

"CONVERSION OF ENGLAND."
[From Father's Bolognese and Calais Advertiser.]
Such is the title of a small tract in English that has fallen under our notice, and which sets forth that, in the church of St. Nicholas, Place d'Alton, Boulevard-Mercier, Mass is weekly said for the conversion of England to the Roman Catholic faith. We doubt if many of our readers are aware of this, much less of the contents of the tract, and therefore, for the purpose of adding to the general information on a subject involving no little interest at the present time, we reprint the pamphlet verbatim, merely promising that it is issued from the press of M. Delahodde, of this town—Bolognese:—

CONVERSION OF ENGLAND.
Faith is a gift of God. The Almighty never refuses to hear fervent and persevering prayer. Let us therefore entreat him to call back to the faith, England, once the Isle of Saints, now alas! separated from the Holy Church.

Every Saturday night at eight o'clock, at the Altar of the Sacred Heart in the Church of St. Nicholas, the Holy Sacrifice of the Mass will be offered for the conversion of England.

You are earnestly requested to assist at this weekly Mass, to inform all pious friends of it, and sometimes to make the Holy Communion for the same intention.

Pray say the following Litany during the Mass every Saturday, and on other days of the week as often as you can.

LITANY FOR THE CONVERSION OF ENGLAND.
Lord, have mercy upon us.
Christ, have mercy upon us.
O God the Father, Creator of Heaven and Earth, have mercy on England.
O God the Son, Redeemer of mankind, have mercy on England.

God the Holy Ghost, have mercy on England.
Holy Trinity, one God, have mercy on England.
Holy Mary, mother of God; Holy Mary, ever immaculate; Holy Mary, refuge of sinners; St. Michael; St. Gabriel; St. Raphael; all ye holy angels and archangels; all ye guardian angels of England; St. John the Baptist; all ye holy patriarchs and prophets; St. Peter; St. Paul; all ye holy apostles and evangelists; St. Stephen; St. George; St. Thomas of Canterbury; St. Edmund; St. Edmund; St. Francis Xavier; St. Francis of Sales; St. Dominic; St. Thomas of Aquinas; St. John of God; St. Birinus; St. Wulstan; St. David; St. Chad; St. Felix; St. Cuthbert; St. Richard; St. Dunstan; St. Aldelm; St. William; St. Swithun; St. Alexis; St. Aiden; St. Thomas of Hereford; St. Paulinus; St. Wilfred; St. Edmund; St. John Castilian; St. John of Beverley; St. Eremwald; St. Edward; St. Hugh; St. Bede; venerable Paul of the Cross; all ye holy bishops and confessors; all ye holy doctors; all ye holy priests; all ye holy monks and hermits; St. Mary Magdalen; St. Cecilia; St. Agatha; St. Agnes; St. Helena; St. Ursula; St. Theresa; St. Winifred; all ye holy virgins; all ye patron saints of England.—Pray for England.

All ye Saints of God, pray for England.
Son of God, we beseech thee to hear us.
Be merciful O Lord, and hear us.
Be merciful O Lord, and spare us.
Lamb of God, that takest away the sins of the world, spare us, O Lord.

Lamb of God, that takest away the sins of the world, hear us, O Lord.
Lamb of God that takest away the sins of the world, have mercy on us.
Lord, have mercy upon us.
Christ, have mercy upon us.

LET US PRAY.
O Almighty and Everlasting God, who hast promised to grant all that we ask through the infinite merits of thy beloved Son; grant, we beseech thee, that England, once the Isle of Saints, may return to the House of Unity and Peace, thy Holy Church, through Jesus Christ, our Lord. Amen.

N. B. On Holy Saturday, and on Festivals of obligation which happen to fall on a Saturday, the weekly mass for England will be interrupted, should the Altar of the Sacred Heart be unavoidably occupied on some Saturday, in consequence of some funeral or other ceremony, the Mass for England will be said, for that once, either at the High Altar, or at the little side Altar next that of the Sacred Heart.

Bolognese-sur-Mer, 1850.
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* Founder of the Passionists; his zeal was very ardent for the conversion of England, whose return one day to the Catholic Faith was predicted by him.

CLOSING DOORS OF LOVE FEASTS.

As we have no uniform practice in admitting persons to love feasts, it may not be unimportant to know what is Methodism upon this point. By some and in some places the doors are open to all, and open during the services; by others and in other places they are open to all up to some fixed moment, after which they are closed to all, saint and sinner, indiscriminately. Neither course gives entire satisfaction. If the doors are open, and people entering during services, those who were present at the commencement complain of being disturbed. If they are closed, some brother arrives at the door a moment too late, and thinks it very hard to be "shut out from this trifling irregularity, while persons have been admitted and are now within, rejected by an express and definite rule of Discipline." In either case there may be just grounds for complaint. It is a violation of the laws of politeness and good order to enter any worshiping assembly *ordinarily* at a late hour, and those thus disturbed may justly feel that their rights and privileges are not properly regarded; while the member forbidden to enter because not present at the appointed time, may complain of treatment unauthorized by the Discipline of the church.

And here it may be well to give what is said in the Discipline in reference to love feasts: On page 51, it is declared to be the duty of those having charge of circuits or stations "to renew the tickets for the admission of members to love feasts quarterly." On page 52, it is declared to be his duty "to hold love feasts." On page 54, he is required "to suffer no love feast to last above an hour and a half." On page 75, we find the following question and answer: "Q. How often shall we permit strangers to be present at our love feasts. A. Let them be admitted with the utmost caution, and the same person on no account above twice or thrice, unless he become a member." On page 81, we are told that children of our congregation "who are well disposed, may be admitted to our class meetings and love feasts." On the same page we find also the following direction: "give no ticket to any that wear high heads, enormous bonnets, ruffles, or rings."

I am unable to find any further directions in reference to holding love feasts. In reviewing the above, I think it will readily appear that the Discipline makes ample provision for the admission of all possessing certain qualifications, and rejects in no case only "strangers," or those not members of the church. Time of coming is not mentioned. Persons, not admissible, are to be rejected whether early or late at the door; and those who have a right to enter at one time, have, I think, so far as the letter and spirit of the Discipline is concerned, the same right at another. The only condition of admission for a member of the church, is the presenting of the "ticket," and that members are not required to *procure*, but the preacher to *furnish*; and he has no authority to withhold a ticket from any member in good standing. All other specified conditions of admission refer to those who are not members of the church. Children, who, in certain cases, may be admitted, are not even probationers; for it is added in this case, "such as are truly serious, and manifest a desire to flee from the wrath to come, shall be advised to join society as probationers."

And it may be added, the same condition admits them to class. Without fixing a definite line of distinction between a high and a low head, giving the precise dimensions of an enormous bonnet, it is certain that those here referred to, can be no more than probationers, as this is one rule to be observed in order to keep out of the church such as have not "left off superfluous ornaments." As to the question and answer of page 75, fixing a condition of admission "twice or thrice," only, or those not of the church are spoken of; and such as it excludes are to be rejected before as well as after the time fixed for closing the door. And are members of the church to be admitted only "twice or thrice?"

Tickets are useless if doors are to be opened to all up to a fixed time, and then closed against all—they would be good for nothing before the door was closed, and worthless after. To dispense with tickets in either case referred to, is, therefore, perfectly consistent.

The law of custom varies. From what is found in the Discipline, the original design would seem to have been, to have kept out of love feasts unsuitable persons—persons, perhaps, who came to disturb. This would suggest the use of tickets, and to have been carried into effect, would have required a door keeper. And is it not possible, if not probable, that, at the introduction of class meetings and love feasts, some one stood at the door from the commencement to the close of meetings, to admit only those holding tickets? The transition to a later custom would seem quite natural. The door keeper, anxious to enjoy the meeting, would close the door, occasionally opening it to admit those who might be waiting without with tickets, till the custom of closing the door permanently at a fixed time, took the place of both door keeper and tickets. And when the condition of character is removed, the importance of closing doors at a fixed time must be much diminished, if its propriety does not become questionable.

That it has been custom to close the doors, and, indeed, that it is still to some extent, is not denied; but that it is far from being uniform or even general, need not be asserted. To admit all indiscriminately, up to some fixed time, and then reject all, I think, is not, and never was Methodism. It might be well for us to go back to both Discipline and custom in this matter, but to admit such as are excluded by a definite rule of Discipline, and exclude members of the church upon the authority of ancient custom only, is, to say the least, an impropriety. If the law of Discipline is disregarded, let the mere shadow of an old custom pass away.

Down East, March.

NOTHING TO DO.
How often do we hear the remark, "There is nothing that I can do. If I only could, I would be serviceable in the cause of Christian truth. But what can I, or what is there that I can do?" We can do what we can; that is all that our Master asks of us, and if we do that faithfully and humbly, it will be accepted and blessed.

"Nothing to do?" said a speaker lately before the Board of Missions.—
"Paul, locked up in the inner prison, might have thought he had nothing to do, but he could sing at midnight those praises which should shake his prison, and open every door. The widow of two mites might have thought she had nothing to do, but she gave a contribution worth more than the benefactions of all the rich. John Bunyan, taken away from his useful field of labor, and shut up in prison, might have thought he had nothing to do; but he could there portray

the immortal career of Pilgrim, and trace out the way to heaven for the consolation and instruction of all time."—Christian Register.

LEVITY IN THE MINISTRY.

Some ministers, in their eagerness to be cheerful, and to discard the austere gloom which the world often associates with genuine piety, fall into an

WEDNESDAY, APRIL 2, 1851.

BALTIMORE CONFERENCE APPOINTMENTS.

The Christian Advocate and Journal publishes the appointments of the Baltimore Conference. We give the following extracts:

BALTIMORE DISTRICT, J. Burr, P. E.—Baltimore: Baltimore city, H. Slicer, J. Miller; Spring Garden Mission, to be supplied; Seaman's Mission station, W. H. Lane; Charles street, W. H. Lane; Fayette street, R. Brown, T. H. Busey; South Baltimore, E. Dorsey; Columbia St., S. M. Smith; Whitehead, G. G. Brooks; Emory, E. F. Busey; Strawberry, J. W. Hovey; Sharp St., and Ashbury, Lacking; Baltimore City Mission, J. Gamble; Semmesfield, J. May, S. A. Wilson. Baltimore circuit, P. D. Loomis, I. Gibson; Patuxent station, S. Hildebrand; Annapolis, A. Griffith.—**NORTH BALTIMORE DISTRICT, N. J. B. Morgan, P. E.**—Baltimore: North Baltimore, T. B. Sargent, H. Tarrington, J. A. Ross, W. H. Enos, sup.; East Baltimore, F. Macartney, T. M. Reese; High St., J. M. Clarke; Caroline St., J. Bowen, F. Israel; High St., B. H. Nadel, M. G. Hamilton, sup.; Seamen's Bethel, E. E. Allen.—**POTOMAC DISTRICT, N. Wilson, P. E.**—Alexandria, S. A. Russell, S. Rodgers, J. Guest, sup.; Washington City, Foundry and Ashbury, S. K. Rogers, sup.; McKendree, W. Hamilton, J. A. Collins, sup.; Elanor, T. Myers, M. A. Turner, sup.; Ryland Chapel, J. S. Gurnah, J. M. Hanson, sup.; Union, C. McElfresh, Georgetown, J. L. Latham, A. J. Myers, Dickinson College, J. T. Peck, President; O. H. Tiffany, Adjunct Professor; W. T. D. Clemm, Agent; T. S. Macley, missionary to China. C. Macley, transferred to Oregon and California Mission Conference. J. Sewell, J. Poial, W. M. D. Ryan, transferred to Philadelphia Conference.

REUNION OF NORTH AND SOUTH.

A rank political paper of New York city, the Express, proposes that the present moment of "compromise" should be seized for an attempt to reunite the Northern and Southern sections of the M. E. Church. A more striking instance could hardly be given of the infatuation with which the pro-slavery demagogues of the hour are smitten. These men think that because a most unparalleled party power and party proscription have temporarily carried their purpose, the national conscience is exhausted. Let them beware. The popular heart still beats truly. As surely as the instinct of humanity and the convictions of conscience abide, a reaction will follow which shall sweep away their refuge of lies as the waves of the sea sweep the sands. We venture to them the prediction that the next five years will develop an anti-slavery progress in these Northern States which will confound the hopes of the recreant compromisers.

The reunion proposed is considered desirable by neither the Northern nor the Southern divisions of the church. The Southern Christian Advocate says of the proposition, that

A more hopelessly chimerical idea was never set afloat. Reunion in the present circumstances of the North and Southern sections of the Methodist Church, is a downright, utter and sheer impossibility.

METHODISM IN CALIFORNIA.

We condense from a letter of Rev. Isaac Owen, in the last Western Advocate, the following bird's eye view of our cause in California. It is the best outline we have yet seen of the operations of Methodism in that new State.

In San Francisco—Bro. Taylor, preacher in charge—has two church lots, one meeting-house, one parsonage, a large congregation in the church, and a very large congregation at the Plaza, or public square. To this congregation Bro. Taylor preaches every Sabbath at 9 o'clock, in the open air. Santa Cruz—Bro. Brier, preacher, here have beautiful church property—a small neat church which is designed to be used for both church and seminary purposes, a flourishing Sabbath School, and a most interesting day school, which they design to make a Conference seminary, and subscription enough to build a parsonage. San Jose—Bro. Morrow, preacher in charge. The brethren have purchased a good lot on time, and built a small church, but not finished it, for which they are partly in debt—regular preaching places—San Jose and Santa Clara—besides which, Bro. Morrow preaches occasionally at other regular appointments, and five temporary church buildings. One very good church for the mining regions at Green Wood Valley, built mostly by the instrumentality of Bro. Offutt and Capt. Dunn. Nevada is supplied for the present by Bro. Harn, but he will leave for the States soon. There are about two thousand people in eight square miles in the bounds of this circuit. We have nearly one hundred members—a good congregation—Feather River is a good circuit, but has been badly supplied, as yet. Bro. Wilson, who has charge of this work, was sick, for a while, after his appointment, and his wife most of the time, which prevented him from doing much—a good Sabbath School at Yuba City, in the bounds of this circuit, under the care of Sister Maria Keeler. Sister Keeler has also a good day school. Sonoma circuit is unsupplied, except by the local preachers. But little has been done on this circuit as yet. Sister Haestis has been teaching a day school. Bethel church, for the colored people of Sacramento City—Bro. J. F. Geary, a colored man in charge. They have a good lot, and a small neat church, and preacher's office, and a pretty fair congregation. They are very anxious to have a good preacher of color, who is ordained, and is prepared to do all the work of a pastor. There are the elements of a future and extensive cause in California; let us pray much for our brethren and many friends and relatives in that distant land.

BAPTISTS IN CALIFORNIA.

The New York Baptist Register reports the formation of a second Baptist church in California, but deplores some serious difficulties that beset it. The writer says: "One obstacle against the prosperity of our cause in this section is the diversified tastes and ideas of professing Baptists. One is from Mississippi, and must have the church pattern after the one he left. Another, from Missouri, informs us how the church should be done. One is opposed to 'creeds,' and wishes 'no articles of faith, only the Bible.' Another is strenuous for the adoption of some of a favorite church to which he belonged. Some affirm, 'the minister must work and sustain himself, and then preach to us for nothing.' Others declare 'it is wrong to give him a salary,' 'he may as well work as I, and let the church give him what they please.' These are most painful and mortifying views—a disgrace not only on Christianity but on common sense. But where does their responsibility lie? Where, if not on the ministry itself? Can Christian believers rightly trained entertain such whims in respect to the care of their divine Master? Our own church was fast tending once to similar views in many places, but we trust the tendency has been utterly checked, and that we are now advancing rapidly in the opposite direction.

CHINESE BIBLE.

Rev. B. Jenkins, of the Southern Methodist mission in China, writes in the Southern papers—"I am happy to inform you that the New Testament has gone to press, and that I now have lying on my table a copy of St. Matthew's Gospel, handsomely printed. This new version has cost four years of labor to find our oldest missionaries, and the translating committee of the Old Testament have progressed as far as the middle of Exodus with that work. The new version is highly esteemed by the Chinese literary men, as it is thought to be, for half a dozen Chinese missionaries in making the version.

METHODIST PRESS.

The Northern Advocate has an excellent article on the Black Law, from Rev. S. Comfort. The editor devotes nearly a column to the personal affair between him and the Rev. Mr. Kettell and Dr. Peck.

The Western Advocate abounds in articles in behalf of the Ohio Wesleyan University. Our brethren in that State seem to appreciate the importance of collegiate education; we hope their present endeavors will produce results correspondent with their ample resources.

The Richmond Advocate has the following remarks respecting Rev. Dr. Early—

Dr. Early is not, and never has been, "the Whig candidate for Congress." It is true he was nominated by a Whig Convention. That was not his fault, or his seeking. He did not accept. That is his virtue and his praise. The nomination was a compliment of which any one might be justly proud. But Dr. Early has a higher and holier work to perform, and he respectfully declined the honor.

The Christian Advocate and Journal has a brief article from Dr. Bangs, on the Episcopacy, in which he recommends that we have "six effective Bishops," secured at the next General Conference. Two, perhaps three, of our present Bishops will probably be reported partially, if not quite disabled, at that session; Dr. Bangs would in that case have not more than three added to the bench. We go somewhat farther, and think that with our increasing work and the declining age and health of the present incumbents, we should add six at least. A corps of twelve Bishops is small enough, we judge, for the extended and constantly extending interests of our cause. The demand of the church is now almost universal that the pastoral character of the office be rendered more appreciable than it actually is. Six effective Bishops will keep it only about where it has been for several years. The Episcopal office bears now nothing like the proportion to our general work that it did in the days of Ashbury and Whatcoat. We had 25 years ago, as large a corps of Bishops as we have now. Is the office of so little importance as to need no reinforcement, when every other department of our cause is extending on all hands?

The Memphis Advocate contains an article four columns long, against the "ninth section." It sums up as follows—

That the legislation of the M. E. Church, upon the subject of slavery, is without the authority of Scripture, and in violation of the rights of conscience; that it is contrary to the Constitution of the United States, the Constitutions and laws of the slaveholding States, and destructive of those great rights, civil and religious, secured and established by our own fathers, and for the perpetration of which, they decreed a perpetual divorce of the church from the State. And consequently that the eighth section of the Book of Discipline, embodying the law of the church on the subject of slavery, should at the earliest practical period, be repealed or stricken out, as a part of the rules and regulations of M. E. Church, South.

THE CHURCHES.

HOOKEETT, N. H. Rev. A. Folson writes, March 25:—I am glad to inform the friends of Zion, that we have been enjoying a gradual work of grace in Bow for a few weeks past. Some twenty-five have professed to find peace in believing, in that farming community, mostly the daughters and sons of our worthy brethren and sisters in that place; and the work is still progressing. Some of our friends who have been disaffected are returning again to the bosom of the church. We have received fifty on probation on the circuit.

In Hooksett good attention is paid to the Word, and a favorable state of things in the church.

We have had some agitation of the temperance question the past winter in this town, a very exciting "town meeting" this month, in which a violent riot occurred from the run side of the house, by which the "Town House" suffered some, and a few individuals received slight bruises, to say nothing of hard squeezing. But the friends of temperance succeeded in electing a decided anti-liquor board of selectmen.

FREYBURG, REV. C. C. Mason writes—Please say to the Presiding Elder of Gardner District, and the ministers of the Gospel who have heretofore labored upon Freyburg charge, that the Lord is graciously reviving his cause among us; twenty-six precious souls have decided to be on the Lord's side; the young, and the middle aged, some of the best of our citizens, have thus happily chosen the "good part," and others are seriously disposed, and almost prepared to become Christians, by repentance of their sins and faith in the Lord Jesus.

We gave an intimation of a protracted meeting, but noticing a deep degree of seriousness, and punctual attention to divine things among the people, we concluded to give evening after evening to religious worship in the meeting-house, and thus we have done for sixteen evenings, and also for seven days, and the interest increases, as also the number attending. Sixteen have joined the class, one per evening. Thanks be unto the Lord. More anon.

PELHAM, MASS. Rev. J. Crosby writes:—While writing on business, permit me to say to the White of this circuit, that we have been made to rejoice in his salvation. Soon after the camp meeting at South Hampton, the Lord manifested his presence among us, and we saw many seeking salvation, of which nearly twenty professed conversion; fourteen have joined class and received baptism, and about a dozen still to "walk in all the commandments and ordinances of the Lord blameless." Also, in the east part of the town God has poured out his Spirit, and in a series of meetings there, more than forty have professed to find peace with God. Eleven have united in a class in that place. But most of them attend the Congregational meeting on account of the distance from me. I wish here to acknowledge the labors of Bro. E. Douglass, of Amherst College, and Bro. Galpin, now preaching in Prescott. (Congregationalist brethren) in promoting the work. Also, Bro. Smith, Butler and Paulson were with us in labors rendered effective by the power of the Lord, which wrought with them mightily. To God be all the glory.

LITERARY ITEMS.

The "Pioneer Herald" says that Paul Anderson, of Chicago, Ill., has procured an old copy of "Pilgrim's Progress," in Norwegian, which will shortly be republished by the Tract Society, together with "Doddridge's Rise and Progress," for the benefit of Norwegians.

The number of common schools in Indiana is set down at 4,410. In sixty-six counties there are 2,641 organized school districts, and the same number of school houses.

STILL ANOTHER.—The Rev. S. D. Burgess, of the N. C. Conference, has issued a Prospectus for the publication of a paper to be called The Preacher, or the Message. It will be published weekly, at Greensboro, N. C. in a quarto form, on a sheet of medium size. Terms, \$1 in advance, or \$1.50 if not in advance.

JOHN HOWARD PAYNE.—It will be gratifying to the many friends of the well known author of "Sweet Home," John Howard Payne, to see his name in the official list as Consul to Tunis. It will be remembered that this nomination was sent in at the first session of the last Congress, but was postponed, with many others, and not acted upon at all for the want of time. It was stated by one of the correspondents that he was rejected by the Senate, but he will now be "set right," when it is known that his nomination was at this last session sent in, and unanimously confirmed by the Senate.

MR. AUDUBON, the celebrated ornithologist, has left behind him an AUTOBIOGRAPHY, which will be carefully revised by his sons, and will be published in a few months, with the required notes and supplementary biography.

PETER PARLEY, (J. C. Goodrich) has been appointed Consul to Paris.

MILTON'S HOUSE.—A correspondent of the Independent, after mentioning a visit to Cripple Creek Church, London where lie the remains of Fox, the martyr, and John Milton, says, "I found the street where Milton lived. The place on which his house stood was afterward a bear garden, then a brewery, then a theatre, then a Methodist chapel, and now is built again into dwelling-houses."

The copy-rights of the whole of Sir Walter Scott's Works, and his life by Lockhart, were to be sold by auction in London on the 26th of this month. The sale will include all the plates of all the editions. The copy-right of Waverley does not terminate for five years, and some of the works have twenty years of unexpired copyright.

The Smithsonian Institute Library contains 4,233 volumes of books, 765 pamphlets, 1,383 engravings, and 207 maps, charts, drawings, etc.

MISSIONARY CORRESPONDENCE.

FROM OUR MISSION ROOMS.

THE REGULAR MONTHLY MEETING OF THE BOARD was held on the 19th instant; Rev. B. Griffen in the chair; prayer by Rev. J. H. Perry. A very large attendance, among whom were several brethren from abroad—the missionaries for Oregon and California—and scarcely a more familiar face in the assembly than that of Dr. Bond, who, whilst residing among us, watched and labored in this work with a zeal equal to his fellow laborers. During most of the meeting we were favored with the presence of Bishop James who was warmly welcomed.

A most animating and refreshing discussion was had upon the genius and results of the Gospel as preached among us from the beginning, and a look-oner might have taken the idea—These people intend to "turn the world upside down"—certainly no Methodist from abroad would have suspected a lack of zeal for "Christianity in earnest" in the Missionary Board. The interest was created by a brief survey of the startling results of our missionary operations, especially in some of what are called our foreign fields. It was a revival meeting, and our treasurer, though obliged to report the treasury in debt \$15,000, said, "I have no fears." Brethren who know him—and who does not?—maximally of his confidence in their integrity, and in the certainty of the ultimate and universal triumph of the missionary work. A committee was appointed on the part of the Board to meet with the General Missionary Committee, which will assemble on Friday, May 24, at 9 o'clock in the morning, in the city of New York. The committee on the part of the Board consists of Rev. Dr. Peck, Rev. E. E. Griswold, Rev. B. Griffen, and Messrs. W. Truslow and Dr. Throckmorton.

We regret that we have not yet received from all the presiding elders having missions under their care reports of the state of those missions. Another important committee was appointed by the Board, namely, a committee to procure a new and suitable Certificate of Life Membership for the Society.

SHIP FOR OREGON.—A friend in Washington City advises us, that a vessel is to sail the first week in April from Philadelphia, for the purpose of taking a number of worthy families to Oregon, and that persons desiring to go to that country, as teachers, might obtain passage at the remarkably low rate of \$150, (this pays for bed and board.) upon application to Mr. S. S. Williams, Washington City.

A CHURCH IN GERMANY.—Judge of the necessity of it, brethren, from the following language of Brother Jacoby, which we quote from one of his late letters:—

"If we could have had a more suitable place, so that it might hold all the members—for the brethren will be here from the country—to attend watch night, I could have preferred it; we shall be much disturbed as it is, having a dance over our heads."

No other building can be hired by our missionaries in that to accommodate the members who flock to their ministry. In one of their late letters they inform us, their evening congregations are so greatly crowded that the candles will not burn. In Germany, as in every other place, from the beginning, wherever the living minister smites the rock, the waters gush out. God forbid we should cease to smile in any place, either where from necessity the streams must seem to flow in channels made by human device, or where they may bridle freely "all over the thirsty land." Let the church continue to sing—

"Ye, let thy Spirit in every place
His sweetest energy declare;
While lovely temples, fruits of grace,
The kingdom of thy Christ prepare."

Brother Doering, in looking over the great field open before them in Germany, says: "We should occupy this field and that field, naming them; but then significantly inquires, 'Where are the men? and where are the means?'"

FOR AN ASSISTANT.—A colporteur is the name employed by a brother of the New York East Conference, who proposes to be "one of three to give \$500 each for the support of a German Colporteur." Our treasurer says, the number is made up, and the \$150 is provided.

NEW MEXICO.—We have just received information from Brother Nicholson, under date of Jan. 28, acknowledging the receipt of letters from us dated as late as Dec. 4. He says of the American residents—

"We are weary in kindness. All the citizens express sympathy and regard. They gave me a pair of valuable lamps for the chapel, (fitted up in his own house,) silver candlesticks for the pulpit, hangings for windows, and have ordered a silver service, sacramental vessels, etc. They are about to send for a bell, carpet, etc., and will, no doubt, aid in erecting a church edifice, when it is known where the seat of Government will be located."

MISSIONARIES OBTAINED.—On Thursday morning, March the 20th, Bro. James, the Secretary, and Brothers Dryden and Woodward, missionaries about to sail to the Pacific coast, proceeded to Morristown, N. J. At three o'clock, the neat and commodious church was well filled with people from the several churches and congregations of the town; and Bro. James proceeded to read the report of the Board, and then to the subject of the mission, which was witnessed with great attention and seriousness.

After the ordination services, the Secretary, Rev. J. P. Durbin, addressed the audience on the subject of missions generally, and our own missions, foreign and domestic, in particular. He spoke for an hour, after which the pastor, Rev. C. Lippincott, asked for the collection and subscriptions. In a few minutes a little over \$100 was raised, being a large increase over any missionary collection in that church and congregation heretofore. The first step was provided. The collection was continued at night, when Bro. James preached to a crowded house. There is a blessed revival now in progress in the church. There were, perhaps, 40 persons at the altar for prayers in the evening. Doubtless this prepared the people for their missionary contribution.

LETTER FROM DUCKLAND, MASS.

The Old Chapel—New Essex—Shelburne Falls—Good Prospects.

DEAR BRO. STEVENS.—I would inform the friends of Zion, through the Herald, that this little society has been struggling with adversity for years. It was once large and flourishing, but, by removals, deaths and backslidings, it had dwindled down to about thirty members; and these were so scattered that they found it difficult to keep up all the means of grace. They met in an old, dilapidated church, modeled after the most approved barn style, where the echo of their voices came back on their ears like a death knell. They saw that something must be done, or they become extinct.

They resolved, by the help of the Lord to live; but, to do this, they saw that it was necessary to build the old church to destruction. This being done, they collected such materials from the ruins as would answer, and by the help of some friends out of the church, they were able to erect a beautiful chapel, on a more eligible site. It was built under the administration of Bro. Cushman, last year, and dedicated by Bro. Cox, and is nearly paid for. The way being thus prepared when I came, I felt much encouraged, and believed that God would help a people who were trying to help themselves.

The society, although small, were united and declared with one voice, "We must have a revival!" and we shall do without a revival." For they lived by labor, until the Lord regarded his needy servants' cry in the outpouring of his Spirit. The first intimation of this revival in the quickening of believers and in the salvation of six souls, in December last. For a time the work did not seem to manifest itself in conversion, but it went on in the church, and evinced itself at our Missionary Meeting a few weeks afterwards. Upwards of twenty dollars were collected to help their pastor a life member of the P. M. Society. But the spirit of revival was more manifest about four weeks since, when the little cloud we had seen come over us, while engaged in a protracted meeting at Duckland "corners." We had been toiling for two weeks before we saw much fruit; but, bless the Lord, the cloud at last broke in refreshing streams on the thirsty land.

Then commenced a series of victories that struck terror into the ranks of the enemy, whilst the host of the Lord shouted for joy. For two weeks, nightly, backsliders were reclaimed, and sinners converted. Salvation, like a tide, swept over the place, bearing down almost everything before it. Those who had lived through many revivals were among the subjects of converting grace. As there seemed to be but few left, we felt impressed to say to the people, arise, and move forward; so we adjourned

to the chapel at the Centre, situated half way between the two extremes of the society. The presence of the Lord went with us and filled his temple. For two weeks past the altar has at times been so crowded with mourners, that we were obliged to take the front steps for their use. Among those who came to the altar, were many of the largest contributors to its erection. They have aided in building the temple with their money, and baptized its altar with their tears, and God in mercy has baptized them with the Holy Ghost. But very few of those who came to the altar went again. Many were blessed on the spot, some on their way home, and others at the newly erected altar in their families. The majority of those converted are young men; some just settled in life—the right kind to build up society. Several entire households have become the subjects of this gracious work, and it is still going on; if it stops it would seem that it must be for the want of material.

The Congregationalists have also shared in this glorious work. As nearly as I can ascertain about twenty have been converted among them; and we count thus far, over seventy among them. We return our thanks to the following brethren who have toiled with us hard in the ministry—Bros. I. Marcy, J. Smith, W. Butler and A. S. Flagg.

There is a good work going on at Shelburne Falls; this society of about thirty, was placed under our wings, but when we stretched them out over these mountains we found no room for them without endangering our own brood. They have done nobly; they have attended their prayer and class meetings faithfully, and God has crowned their labors with success. About forty have been converted at their meetings during the year. They are making some more about building a church, and it is evident that they cannot save the fruit of their labors until they do it. I hope before another Conference year closes, that there will be a Methodist church at Shelburne Falls.

I see by our class books that our numbers have been nearly doubled this year. We have taken in twenty on trial since this revival commenced; and it is expected that the most of those converted among us will connect themselves with our church.

Yours respectfully, G. E. CHAPMAN.

Backland, March 13.

LETTER FROM REHOBOTH.

History of Methodism—Revival—Finances—Periodicals—The Chapel.

North Rehoboth, Mass., March 22, 1851.

DEAR BRO. STEVENS.—I am laboring in a field where Episcopal Methodism has been but little known until within two years; and as very few of our people in other places know anything about affairs in these parts, I think it is due the good people of this place that they should be introduced to their brethren abroad. It may be gratifying to others, also, to hear of their state, and, if you please I would like to inform them.

A little more than two years ago, the Reformed Methodist church in this place, applied for a minister to be sent them from the Providence Annual Conference, and, accordingly, in April, 1849, Rev. William Cone was stationed among them. Nothing very encouraging transpired until the fall of that year, at which time a powerful revival commenced, breaking down some stout hearts, and bringing many to seek salvation. The M. E. church was organized about this time, and consisted of seven persons who were removed from Pawtucket by certificate, a few who joined them from the Reformed Methodist Church, and one or two received by certificate from elsewhere.

As a result of the revival, twenty-eight were baptized and joined the church on probation. Nineteen of these have been received in full this year. The rest, save one, have gone back whence they came out. Five have been received by certificate from other churches, and we now number forty strong, among whom are Rev. Thomas Perry, a local elder, one licensed exhorter, one leader, and five stewards.

There have been five conversions this year. We have peace and good will among all our members. Nearly all the members of the R. M. Church have continued to meet with us, and to do their part in sustaining the institutions of religion, and in every other good work. We have a Sabbath School of some eighty persons, including the aged as well as the young.

There has been raised in cash, since the 27th of June last, for paying debt on the meeting-house, which has been standing eight years, \$475.00; for support of preachers, presiding elder's appointment, superannuated preachers, missionary, Sabbath school, camp meeting tent, clock in meeting-house, etc., about \$400.00; making in all nearly nine hundred dollars.

There are in this place twenty paying subscribers to Zion's Herald, of whom eight are new this year. Thirty copies of the Sunday School Advocate are taken in our Sabbath School. We have four new subscribers for the Ladies' Repository, and four for the Mother's Assistant; this year; and about fifty-five new hymn books have been sold.

The meeting-house in North Rehoboth is as neat and good as any that I have ever seen of its size. It is a debt to our society. It has the only bell in the town. We have a good choir, nearly all converted. Twenty-seven attended camp meeting last fall, nearly all for the first time, and all agreed that it was good for them to be there.

We have had enemies and opposers at every step of our progress, and still have them, but hidden out of their path helped us. Our determination is to go forward. If any can show reason why we may not, we would like to know it, and if any can show reason why we may not praise the Lord, let them speak.

Respectfully yours, J. E. GIFFORD.

LETTER FROM CAPE COD.

Walden, Feb. 26, 1851.

DEAR BRO. STEVENS.—My two years' service on this station is now about to close. A review of the past demands the grateful acknowledgments, both of preacher and church, to the God of all mercy, for the many blessings received during this period. I have not tarried the progress of my paper with ordinary notes; yet here I would say, God has frequently visited us with the angel of death. The young, the middle aged, and the old, have been called away, but they have nobly borne witness to the power of God's grace. They have emphatically died well. I have attended more than thirty funerals, and with reference to them all, could rejoice confidently in their removal. We have also been visited with many "sore afflictions." Families and individuals plunged suddenly into the deepest distress; but the numbers of our church thus visited have, with at most three exceptions, been ready to kiss the rod, viewing the hand of God in the visitation. They have looked for aid, and have found that God's promises are yes and amen in Christ Jesus. A very considerable portion of the church testify to a regular living in grace; not a flimsy grace of temporary emotion, but a deep experience of God's love in the heart, enlarged views of our holy religion, and a clearer apprehension of its solemn obligations, with a stronger determination to obey and glorify God in all their substance and with all their might. But still, the evidence of this will not appear in our efforts away from home this year in the enterprises of our church. I am afraid we shall come short of what has been done some years. The reason of this in justice to this station should be named: The fishing business, the sole support of the place, has been very unsuccessful the past two years; many families in consequence, have not obtained sufficient for their current expenses. May God prosper them this year, and may that prosperity affect the heart, and swell the treasury of the Lord. I have many pledges of what shall be done another year, with God's blessing; our younger brethren, especially, have promised in reference to Zion's Herald and Journal. But, whilst worldly prosperity has been granted so largely, the grace of our God has been imparted without measure. The present year dawned upon us pleasantly; its opening week saw the dawn of a gracious revival. Week after week sinners presented themselves, crying for mercy, and God heard their cry, and the prayers of his children, laid at last one hundred and twenty-five souls had found pardon and peace. The work spread, our brethren of the Congregational church, caught the flame, and their beautiful new house, finished a month or two previous, became the birth-place of many immortal spirits. The south part of the town was not forgotten of God, and the feeble churches there had a considerable addition. Thus, in the two first months of this year, one seventh part of the unconverted portion of our community were brought to the knowledge of God.

through Christ our Redeemer. To God be all the glory." My successor will find labor enough, and alas! too much sin, but he will find many noble hearts loving brethren. I would not be understood by what I have said, to say that the church is all pure gold; we have alloy enough. There are some who hold a profession, but are destitute of the power of godliness; there are some few, also, who in the true spirit of fanaticism have been decrying the work of God, and endeavoring to write Ichabod on the walls of our Zion. But Zion still prospers, God's people are unharmed.

In conclusion, let me say, I am glad my appointment has been; I have labored for the people in the fear of God. I am glad I have to go, because I am aware another can now occupy this field better than I can. May he come in the strength of Jehovah, and may greater success attend his labor than God has granted to mine.

Yours truly, SAMUEL FOX.

LETTER FROM NEW HAMPSHIRE CONFERENCE.

The Church at Amesbury—Conference—Contributions for a New Chapel—Its Dedication—Prosperity.

MR. EDITOR:—I thought perhaps some of the readers of the Herald would like to hear of the prosperity of our beloved cause in this place. It may be said that Methodism here is yet in its infancy; there has been a class here, however, for some six or eight years past, and a part of the time they were favored with Methodist preaching. Four years since it was made a mission by the New Hampshire Conference, and has been continued such up to the present time. But the great difficulty to our success has been the want of a suitable place to hold public worship. We have for the past three or four years occupied a public hall, which was very inconvenient in many respects, and hence it was found very difficult to gain or retain much of a congregation; indeed many who were accustomed to attend Methodist preaching in other places, were very reluctant in making themselves known on coming here, as the prospects of our society were not so flattering as many others.

On assuming the charge of this mission at the commencement of the present Conference year, we deeply felt these and similar embarrassments to our success, and we were not long in coming to the conclusion that unless we could succeed in erecting a house of worship, it would be better on the whole, to abandon the field, and not spend more time and money upon it; such, I believe, was the opinion of all concerned. With such views and feelings, we commenced looking around for individuals to take stock in our house; we felt that in our own society we could do but little in accomplishing the object, as we had but about a dozen male members, and these mostly of limited circumstances; but they all done the best they could. I found sympathy and encouragement from Christians of other communions in this village, and especially from brethren of the Congregationalist church, who have manifested a deep interest for us, and several of whom took stock in the house and aided us in a variety of ways. I feel that we, as a society, owe them a lasting debt of gratitude for the aid they have rendered us. I would also say that several brethren connected with our Conference subscribed liberally to aid us in the good work. Having secured about two thirds the amount necessary to complete the house, we commenced building last November. In January we held a Social Levee, to procure funds to furnish our house; we had a large gathering, and succeeded in raising more than one hundred and fifty dollars, which was nearly double the amount anticipated.

On Wednesday, March 5, according to previous notice, a large number of people assembled to witness our neat and beautiful house dedicated to the worship of Almighty God. Many were disappointed, however, and were obliged to go away on account of the greatness of the crowd; that was an auspicious day for Methodism in this place; some twenty-five ministerial brethren were present from the New Hampshire and the New England Conferences, several of whom took part in the exercises of the occasion. Our pews were sold in the evening of the same day, and brought about twenty-two hundred dollars, leaving a debt on the society of something less than two hundred dollars, which we hope to cancel soon.

I would just say, in conclusion, that we have enjoyed refreshing showers of divine grace during the year. We have had no extra means of grace, yet quite a number have professed a change of heart, and have had their names inscribed upon the church record. I have received thus far during the year some twenty-five on probation and by letter. I think our prospects were never so bright as at this time. Our new house is well filled on the Sabbath, and our Sabbath School has had a large accession within the past few days. God shall have all the praise.

Yours respectfully, C. C. DEAN.

Amesbury Mills, March 18.

LETTER FROM SOUTH HADLEY FALLS.

Revival—Missionary Interest.

Perhaps it may be interesting to persons acquainted with this appointment, to learn that it is once more blessed with days of prosperity. In consequence of a destructive fire, which consumed all the public works, some years since, the society seemed doomed never to rise again. But since the manufacturing enterprise has made the waters of the old Connecticut subordinate to its interests, compelling it to do penance as it passes on in its strength and grandeur—a zeal has been awakened in the hearts of the few who remain to tell of the blessings of other days. These, with some brethren who came from other places to reside here, formed a resolution to sustain a Methodist society. God has been gracious to them. Last year we were blessed with a glorious revival of the work of God; some 25 or 30 persons professed to pass from death unto life.

About the first of September last the gathering cloud seemed to be taken a shower of mercy, which has fallen upon the people. The work continued through the winter; though we have had nothing like a storm, yet it has gone on sweetly, like the falling of the gentle shower. About 30 have professed to be converted. A portion of the church have put forth untiring efforts, and have labored like men of God. Some of our prayer meetings have been seasons of the manifest power of Jehovah, both to awaken and save. From many hearts here the cry goes up to Heaven for Zion's help. The interests of the kingdom of Christ are cared for among this people; the missionary cause is warmly received and affectionately cherished. Something more than a year since a *Juvenile* Missionary Society was formed here, and the work of collecting funds was committed entirely to the children of the Sabbath School. They entered upon their work in fine spirits; the fruit of their labor is more than \$100. Now who will say that they have not done nobly? or, that the children have not done more than their fathers.

About \$30 of the above sum was raised at our missionary meeting, in which the children took a large and noble part. The conviction on my own mind in view of the past year's success, is that the young were interested and encouraged in this department of the work. Who can tell how much they are capable of contributing towards rolling on the work of redemption? Let their young hearts be touched, and their sympathies moved, they will be fired with a holy ambition, the result of which will overthrow the powers of darkness, and batter down the walls of superstition and the temples of idolatry, and plant the standard of the cross upon the ruins thereof, and unfold the system of mercy through Christ, proclaiming immortality and eternal life in the cars of dying

For the Herald and Journal.

THE CALL AND CONSECRATION.

O! world most beautiful! I have learned thy pleasures;
My soul hath worshipped at an earthly shrine,
And seized the chalice, which a gay hand measures,
As if 'twere fashioned like a thing divine.

But it is drained: the cup of joy I tasted;
Aye, ere the morning of my youth is past:
The golden bowl is broken, its precious jewels wasted,
Like things too brief and beautiful to last.

I have heard voices in the calm, bright daylight,
Whose power have still'd the thoughtless pulse of mirth;
And angels whispering in the solemn midnight,
Have lured my spirit from the dreams of earth.

I have passed, amid my path, to watch the dying
Of flowers that faded in their sweetest prime;
I have seen them blighted, ere, and in my pathway lying,
Amid the gorgeous blooming of the summer time.

And those whom I have loved, and fondly cherished,
Have sweetly passed, as softest music dies—
Aye, earlier than the flowers, from earth they perished,
And passed away to dwell within the skies.

To them death came with sad, and gentle seeming,
And softly, kindly, led them by the hand;
While Faith's pure star in radiance was beaming,
To light the portals to the unseen land.

I softly mourned for those who thus departed,
So meekly, purely, wend life's closing day;
I knew that they would join the angel-hosted,
Who gather round and guard my earthly way.

Thus, by the inward teacher's sweet communion,
Not by the soundings of the bitter roll,
My soul is soon to breathe its deep petitions,
And give its utmost longing unto God.

I feel no more the many lingering tokens,
Which mind me that my life is fair and young;
The spell which bound my heart to earth is broken;
I feel it in my soul—I breathe it in my song.

O, just and holy, ever blessed Father!
Be thou the guide of my fast-fading years;
O, precious Christ! be thou my "Elder Brother,"
While still my soul shall strive with doubts and fears.

O God! my all I lay upon the altar,
My soul's deep love I offer unto thee;
Be thou my strength, that I may never falter,
Until the brightness of thy face I see.

M. D.

Westfield, Mass.

MINISTERIAL.

For the Herald and Journal.

EXPOSITORY PREACHING.

A growing conviction has again and again pressed upon me the sad conclusion, that there is a great failure in the ministry on this fundamental part of our work—that there is a very general neglect of expository preaching.

Throughout Christendom, we abound in preachers of all orders; and of preaching, "the church is full." But still, the question is, whether we do not need more Gospel preaching, and may we not have more Gospel preaching? It should seem that at this speculative day, a prominent feature of the pulpit ought emphatically to be *Scripture exposition*.

There are many reasons in favor of expository preaching. Let us call to mind a few of these reasons.

1. And first—antiquity has a right to be heard on this subject. Ancient preaching among the Jews was of the expository kind. The patriarchs were faithful expositors of the law of God to their families. And of such an one there comes a voice from heaven, saying, "I know Abraham, that he will command his children after him, and they shall keep the way of the Lord, to do justice and judgment." Here is the faithful domestic high priest. Such is the happy and successful father, and the wise and useful minister of the sanctuary below, who shall thus obey God and honor his word; being "faithful in all his house," to explain "the way of the Lord," and as occasion may require teach the flock of his care perfectly "the word of the Lord." Deut. 6: 4-9. If he fail in this one point, patriarch, prophet, apostle or bishop though he may be, he will not be "a workman that needeth not to be ashamed."

But the true prophets, also, were expository preachers. "They caused the people to understand the law. So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8: 7-3. Thanks be unto God for "Moses and the prophets."

We would not fail to hear the great "apostle to the Gentiles," Paul, when at "Mars Hill" he preaches that masterly discourse to the learned Athenians; but first we must go with the apostles and the disciples, not into the gorgeous synagogues of the Jews, but into that "upper room," where we shall find a company of "about one hundred and twenty," "all with one accord in one place," preparing to preach and to hear preaching, "with the Holy Ghost sent down from heaven." This is the pentecostal church. Here they are holding "a protracted meeting" of some eight or ten days—a protracted "prayer meeting."

Now having received "an unction from the Holy One, we may know all things." We are glad on this occasion to see Peter arise, for he is well prepared to preach a Gospel sermon. With prayerful, intense interest we listen—and O! what a luminous exposition and faithful application of the Scriptures! And is not this, the pentecostal sermon, a good model for all New Testament preachers? Methinks I see here, "the minister of the times."

But greatest and best of all is the prince of preachers, Christ our Master, who has been condescended in this great work, to become our pattern himself, "leaving us an example, that we should follow his steps." And let all the ministers of Christ on earth give audience, while there comes "a voice from heaven," saying, "This is my beloved Son, hear ye him." And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

Hear him preach after his temptation in the wilderness. "And Jesus returned in the power of the Spirit into Galilee," &c.—Luke 4: 13-22, inclusive. Hear him preaching on the Mount, the sermon of sermons! O what heart searching and heart melting exposition and application of eternal truth, glowing and burning, all radiant with the light of Sinai and Calvary! My heart cries, "Lord, it is good for us to be here," and on this holy ground, in this preaching mountain, "let us build tabernacles." Surely "this is the house of God, and the gate of heaven!"

We hear of the "British pulpit," the "German pulpit," and the "American pulpit," but here we have the pulpit of the world. Of all others, this is the highest, the holiest; the sun without a spot! I love to study this standard, I love to gaze in devout wonder, admiration and praise upon this mountain pulpit and its divine well.

Well may that period be called "the dark ages," when ministers turned away from the "Sun of Righteousness," and sought to reflect light upon the people from "sparks of their own kindling." Expository preachers there may be, and not of the Gospel; or, of another Gospel than that of Paul, and one that has no Saviour

in it. In dark ages, portions of uninspired writings were taken for texts—as from Aristotle—sometimes no text. And well may that Sabbath be called the dark day, when the preacher neglects to read and expound the Scriptures to the people. "The candlestick is removed out of its place." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

Of modern times, what shall we say? We will call up a few witnesses from the clergy and laity whose testimony on this subject ought to be heard.

Rev. John Wesley speaks in favor of expository preaching. "Frequently read and enlarge upon a portion of Scripture—See Discipline, on Public Duties of the Preacher. Note the instruction he gives to his preachers to this point, on various occasions. In harmony with his wise counsel, mark his own example—Series of Discourses on Christ's Sermon on the Mount.

Dr. Doddridge is very clear and emphatic on this subject. "By judiciously expounding the Scriptures, a minister may hope to give a clearer exhibition of the great principles of religion in their mutual connections and diversified bearings, than could otherwise be done." And we have, also in this minister of the Gospel, an example of the skillful expositor—See "Doddridge on Preaching"—also, "The Family Expositor."

In Scotland this practice has long obtained, and still extensively prevails. And well may we here repeat with emphasis, a late remark in our Herald: "Every year's experience in the ministry of our own country shows the vast importance of Scriptural exposition."

Dr. Dwight says, "I took up the practice of expounding the Scriptures when I was the minister of a parish. I was never thanked so much for any other sermons as for those. For this reason I think it is necessary to explain the plainer truths of the Scriptures, as well as the more intricate."

Rev. J. Angell James, author of the late work, "An Earnest Ministry," and "An Earnest Church, the great want of the times," gives us most valuable testimony, both as to the importance and method of expository preaching.

"Before I leave the department of preaching, allow me to refer your consideration to one particular kind of preaching—I mean the *expository*, which, I am sorry to say, is far too little practised in the English modern pulpit. To this your attention has been directed, by your able and excellent theological tutor. I know it has been supposed, or at any rate said, that the people do not like exposition. I believe the contrary to be the fact, and that it is the ministers, and not the people, that are not fond of it. If he has been tried and produced dislike, it must be from one or other of these causes: either it has been conducted too much like the German exegesis, in which there is so much minute and anxious verbal criticism as to be almost tedious even to a scholar; or else it has been carried on in such a loose and slovenly manner, as to disgust even a superficial hearer or thinker, and to produce the conviction that it has been taken up from mere indolence. A bad exposition is usually the worst of all bad sermons. If it be well done—and this is not a difficulty beyond the reach of any one who will give himself the trouble to make the acquisition—the people are sure to like it. There are so many advantages connected with it, that it is surprising to me it should not be adopted by all preachers. How much perplexity and waste of time does it save in the selection of texts and subjects; what an opportunity does it afford to introduce topics into the pulpit, which we should neglect but for this method—topics which, if they did not come in regular course, would be set down to personality on the part of the preacher. If the minister takes the view of the passage which his hearers have previously formed, they are pleased with him for thinking as they do; if he brings out a view which did not occur to them, they give him credit for a deeper insight into the meaning of a passage than they possessed. It leads to an extended acquaintance with the Bible, both on the part of ministers and people.

"So far as my own experience goes, having practised this method from the commencement of my ministry, I can bear emphatic testimony to its acceptableness, although I make no pretensions to be a skillful expositor. If you feel a difficulty at commencing what might be called a regular course of sermons, preach a single expository discourse, for which the eighth chapter of the Romans would furnish a fine field, or the eleventh chapter of Hebrews; or occasionally take a long parable, or a fact of the New Testament, and proceed to expound the text, and produce in your people the taste for this method of instruction. But be sure and let it be done well, and rendered interesting, as it certainly may be with pains-taking, and you will have no cause to complain of a want of relish for it. Some ministers give short current remarks on the chapters which they read in the course of the service, and preach a sermon afterwards. For my own part, I have a feeling which makes me wish that God's own Word, unattended by any remark of my own, should be heard during a part of the services allotted to public worship."

I might allude to several eminent living ministers of our own land, whose praise is in all the churches; and I think, that in this kind of preaching lies the hiding of their power. Alas, we write the names of one good man, one of Jesus Christ, who may perhaps without an invidious distinction, be called in Scriptural exposition, if not in all respects, a model preacher. For it has not yet been the privilege of the writer to listen to a more excellent and efficient Gospel sermon, than that preached sometime since, by the Rev. Edward N. Kirk, of Boston. It was an exposition of the 12th chapter of Hebrews. Verily, God and his Word was honored by his ambassador.

But one simple, direct testimony, from the laity, calls for admission here. It is from a venerable witness—one of the Biblical students of New England. And he will pardon me for this summons; for while in our private correspondence, this testimony was "whispered in the closet," it ought to be proclaimed upon the house-tops!

"I derive but little benefit from any preaching, though I ordinarily attend to give the force of example. I never expect to get much benefit from the pulpit until ministers shall learn that their chief duty in that place is to *explain the Scriptures*. Paraphrase should occupy at least half of every Sabbath. What do I care for ingenious essays, or sermons upon nominal, imaginary bigotry? I want to ascertain from my teacher the deep meanings of the Bible, as taught him by useful study and the breathing Spirit. Every sentence of Jesus is a nucleus susceptible of infinite development. The coming era will understand this."

Another reason which increases the demand for more exposition of the Scriptures in the pulpit, is, the sad fact that the common people have not a great knowledge of the Bible. It is true, although we are called a *reading nation*, that the multitude of our land neglect to read the Bible. Unquestionably the vast increase of books, and the uncounted millions of sheets now flowing from the press, good and bad, consume much of the time that should be devoted to the Bible. Many read the Bible only now and then, leisurely, and in fragmentary portions, instead of searching the Scriptures daily, consecutively, and prayerfully. How few, even in the church, make the book of God their habitual study!

Though we might preach a hundred years to the same people, we should at the close of our

centennial sermon, leave our people, after all their hearing and reading, with a limited knowledge of the Scriptures, were we to go the beaten rounds of common texts, or in the tracks of motto to preaching, as the manner of some is.

Again: Expository preaching would do us great good as *ministers*, as well as our people. With some of us, perhaps not a few, our great want is, thus to "break up our fallow ground" of sameness and formalism, and launch out into the deep of God's Word.

J. W. TREE.

Elliot, Me.

LADIES.

THE IVY.

A graceful ivy, fair and young,
Around a dear old ruin twined,
And closer still it crept and clung,
When e'er it swept the angry wind.

And for a time the ruin old
Looked fresh in vest so soft and sheen,
But, oh, the heart of stone is cold,
So, happily, felt that ivy green.

Yet drooped it not! With love unchilled,
Round every corner queer "twined clung,
And sportive wine as fancy willed—
The living, loving, wayward thing!

Sad sighed the wind one wintry eve;
All mournful round the tottering pile;
Some gentle spirit seemed to grieve
O'er love that even at death could smile.

But all unheeded passed that sigh,
And all unmarked that bodily voice—
The ivy true, as fate drew nigh,
But fondly clasped its lapful choice.

White, sadder as the sad wind sighed,
An answering cadence rose and fell,
Deep echoing through each portal wide
The dear old ruin's funeral knell.

Then reeled and sank each lofty tower,
That long erect in stately pride
Had mocked the raging tempest's power,
And time's destroying hand defied.

Now buried 'neath the mouldering heap,
The poor fond ivy whimpered lies;
Be such my lot! I would not weep,
But die when all I cherish dies.

WOMAN'S PATIENCE.

How strange that the patience of Job should be considered so remarkable, when there are so many others in this world, whose patience equals, if it does not exceed his. What would Job have done had he been compelled to sit in the house and sew, and knit, and nurse the children, and see that hundreds of things were attended to during the day, and hear children cry, and fret, and complain? Or how would he have stood it, if like some poor woman, he had been obliged to raise a family of ten or twelve children, without help, spending months, years—all the prime of life—in washing, scouring, scrubbing, mending, cooking, nursing children, fastened to the house and offspring, from morning till night, from night till morning, sick or well, storm or sunshine, his nights often rendered miserable by watching over his children?

How could he have stood all this, and in addition to all other troubles, the curses and even violence of a drunken companion. How could he have felt, after wearing out his very existence for his tender offspring and a worthless companion, to be abused and blamed? Job endured his biles and losses very well for a short time, but he did not endure long enough to test the length of his patience. Woman tests her patience by a whole life of trials, and she does not grumble at her burdens. We are honestly of the opinion that woman has more patience than Job; and instead of saying "the patience of Job," we should say "the patience of woman."

VALUABLE WIFE.

A prefatorial notice in the new edition of Major General Napier's History of the War in the Peninsula, states that the gallant author is indebted to Lady Napier, his wife, not only for the arrangement and translation of an enormous pile of official correspondence written in three languages, but for that which is far more extraordinary, the elucidation of the secret cypher of Jerome Bonaparte and others, by her own untiring perseverance and labor. The value which this discovery has been to the history, speaks for itself; but this, in a thousand other instances, the honor is due to the woman, whose simple trust and patient endurance read the other sex a lesson day by day, which they will do well to follow, and strive to imitate.

POISONS.

Vessels of copper often give rise to poisoning. Though the metal undergoes but little change in a dry atmosphere, it is rusted if moisture be present, and its surface becomes covered with a green substance—carbonate or the protoxide of copper, a poisonous compound. It has sometimes happened, that a mother has, for want of knowledge, poisoned her family. Sourkrout, when permitted to stand some time in a copper vessel, has produced death in a few hours. Cooks sometimes permit pickles to remain in copper vessels, that they may acquire a rich green color, which they do by absorbing poison. Families have often been thrown into disease, by eating such dainties, and may have died in some instances, without suspecting the cause.

DIRECTIONS FOR MAKING SWEET MEATS. For preserving the most kinds of fruit, a pound of sugar to a pound of fruit is sufficient. Some kinds of fruit require more, and some will do with less than their weight in sugar. Good brown sugar, if clarified before putting in the fruit, does very well for most kinds of fruit; and for family use, three quarters of a pound sugar to a pound of fruit does very well. The nicest white sugar needs not to be clarified. All kinds of fire-proof ware, will do to preserve in. Enamelled kettles of iron lined with China, called preserve kettles, are best. The fruit should be turned out of the preserving kettles as soon as done, and set away. It should be looked to often to see that it does not ferment. Whenever it does, the syrup should be turned off and scalded, and turned back while hot.

MUSIC.

Music is the soprano, the feminine principle, the heart of the universe; because it is the voice of love—because it is the highest type, and aggregate expression of passionate attraction, therefore it is infinite; therefore it pervades all space, and transcends all, being like a divine influx. What tone is to the word, what expression is to form, what affection is to thought, what heart is to the head, what intention is to argument, what insight is to policy, what holiness is to heroism, what religion is to philosophy, what moral influence is to power, what woman is to man, is music to the universe. Flexible, graceful, and free, it pervades all things, and is limited to none. It is not poetry, but it is the soul of poetry; it is not mathematics, but it is in numbers, like harmonious proportions in cast iron; it is not in painting, but it shines through colors and gives them their tone; it is not dancing, but makes all graceful motion; it is not

architecture, but the stones take their places in harmony with its voice, and stand in "petrified music." In the words of Bettina, "Every art is the body of music, which is the soul of every art, and so is music, too, the soul of love, which also answers not for its workings, for it is the contact of divine with human.—Mrs. Child's Letters from New York.

CHILDREN.

BE WIDE AWAKE.

That is when you have right work to do, do it heartily, earnestly, not as a person who is nearly overcome with sleep, and can scarcely keep his eyes open. No, no, be wide awake.

Do you want to know why? Well here are six reasons; ponder them carefully.

This is the way to be happy. A distinguished man said, "I have lived long enough to know that the great secret of human happiness is this—never suffer your energies to stand still."

This is the way to do a great deal. It is really a truth, that the busy man has the most leisure, while the indolent are always in a hurry and after all, do very little.

This is the way to be contented. Idle people are always restless and uneasy. The sleep of the laboring man is sweet.

This is the way to keep out of bad company. When you see a crowd of great boys lounging idle at the street corner, depend upon it they are after no good, and will get no good by associating together.

This is the way to disappoint Satan. He looks after idlers.

"And Satan finds some mischief still
For idle hands to do."

This is the way to mind what the Bible says: "Six days shalt thou labor, and do all thy work." "Not slothful in business." "Whatsoever thy hand findeth to do, do it with all thy might."

Be about the right thing—do it well—keep on at it; whether it be grubbing up the roots in your father's garden, or scrubbing your mother's floor on a Saturday, or learning your lesson for your Sunday class, do it with all your strength; don't be half asleep, no, no, awake, be wide awake!

SPIDERS.

Few people like spiders. No doubt these insects must have their merits and their uses, since none of God's creatures are made in vain; all living things are endowed with instinct more or less admirable; but the spider's plotting, creeping ways, and a sort of wicked expression about him, lead one to dislike him as a near neighbor.

In a battle between a spider and a fly, one always sides with the fly, and yet of the two the last is certainly the most troublesome insect to man. But the fly is frank and free in all his doings; he seeks his food openly, and he pursues his pastimes openly; suspicion of others, or covert designs against them, are quite unknown to him, and there is something almost confiding in the way in which he sails around you, when a single stroke of your hand might destroy him. The spider, on the contrary lives by snares and plots; he is at the same time very designing and very suspicious, both cowardly and fierce; he always moves stealthily, as if among enemies, retreating before the least appearance of danger, solitary and morose, holding no communion with his fellows. His whole appearance corresponds with his character, and it is not surprising, therefore, that while the fly is more mischievous to us than the spider, we yet look upon the first with more favor than the last; for it is a natural impulse of the human heart to prefer that which is open and confiding to that which is wily and suspicious, even in the brute creation. The cunning and designing man himself will, at times, find a feeling of respect and regard for the guileless and generous stealing over him, his heart, as it were, giving the lie to his life.—Miss Cooper's Rural Hours.

A BEAR STORY.

At the first settlement of Vermont, three young men left their homes in Massachusetts, with rifles in hand, and bought each a tract of land side by side in the wilderness. They erected a log hut, and agreed to live together, and work first on one, and then on the other's farm alternately. After a few months' harmonious action, one of them became dissatisfied, and would no longer work only on his own land. Thus they continued sometime without anything to interrupt their course. One day the two who were at work together, were surprised at the sound of the one working by himself. They grasped their rifles, and flew to the relief of their comrade; but when they came in sight of him, such a ludicrous scene presented itself to their gaze, that it was some time before they could restrain from laughing sufficiently to hold their rifles with a steady hand. This man was at work, having placed his rifle against a tree some little distance off, when a large bear came between him and his rifle, and attacked him. Finding there was no time to lose, he sprang for the nearest sapling that the bear could not climb, and was soon up into it; but the springing was no aid to his weight, and it bent over like a bow, which brought him in such a position that he had to hold on with both his feet and hands, and the bent part of his body, which was covered with his buckskin, hung down within reach of the bear, when he stood on his hind legs, and with a stroke of his fore paw set him in a swinging motion. The bear very patiently sat on his haunches till he became more steady, and would then give him another blow, and the same result followed; but his claws did not penetrate the buckskin, and the flesh was not torn. After the two had indulged in a hearty laugh, they ran to their rifles, and finished poor brute lifeless upon the ground. They united again, and worked together afterward.—Juvenile Wesleyan.

BIOGRAPHICAL.

MARTHA E., only daughter of John and Mary Cate, died in Gilmanton, N. H., Feb. 21, aged 22 years, 9 months. She died in the faith of the Gospel. But few have lived so spotless a life, and but few have died so generally lamented. Her family say of her that she was never known to show ill temper in all her life, by word or action; and said her father, "She never has spoken a word to me that was not just right, or that I could have wished to have been spoken otherwise." "You," said she to her parents just before she died, "have been the kindest and most affectionate parents, and I trust I have ever been a dutiful child," and said she, "it is pleasant to reflect that in all my life I have not, knowingly, injured a fellow being." But it was not on these traits of character that she based hopes of heaven. She felt herself a sinner lost, saved only by grace. She said as she neared the grave, she was not afraid to die, and that her enjoyment was increasing. When the day of her departure had come at last, she took each of the family by the hand and gave them a few words of admonition suited to their cases, and but a few moments before she breathed her last, sung, as she had not been able to do for months, those precious words,

"Jesus can make a dying bed," &c.

L. D. BLODGETT.

East Sandbornton, N. H., March 15.

Bro. JOSEPH B. RICE, only son of Joseph and Mary Rice, died in Woodstock, Me., Nov. 19, aged 32 years. He experienced the pardoning grace of God about eight years since. He was respected by all who knew him, and universally beloved. During the last year of his life he was evidently ripening for heaven. Though he was a great sufferer, he was always patient and resigned, frequently saying, "It is all right."

M. A. BARTLETT.

SAMUEL LOCK, Esq., recently from California, died in Belfast, Me., Feb. 19, aged 49 years. He had been a worthy member of the M. E. Church for more than 31 years. His sufferings were protracted and severe, but he suffered and died like a Christian hero with his armor on.

A. FOSTER.

Belfast, March 17.

Mrs. CAROLINE ELLMS, wife of Wm. Ellms, died in Scituate, March 5, aged 49. Her sickness was long and at times extremely distressing, though she endured with great resignation. Though a believer in Christ, she had neglected the duty of publicly professing her faith in him, until her disease forbade all hope of recovery.

She struggled hard with doubts and fears, until she resolved to confess Christ in the sacrament of baptism. In the performance of this duty she was greatly blessed. She could adopt the language of an apostle, "thanks be unto God which giveth us the victory, through our Lord Jesus Christ."

She entered the valley and shadow of death in great peace.

H. H. SMITH.

Scituate, March 10.

Dr. SAMUEL SARGENT, died in Chichester, N. H., Feb. 6, aged 59 years. His disease was an affection of the liver, terminating in dropsy. By this mournful providence the Methodist E. Church has been deprived of one of its number and a steward; a sorrowing family of an affectionate member, and the community of a worthy physician. But his end was happy.

G. W. T. ROGERS.

FACTS FOR THE CURIOUS.

Serpents annually shed their skins, which, remarkable as it may at first appear, extend over their eyes.

The natural small pox usually carries off eight in every hundred attacked with it; but of three hundred inoculated only one dies.

Of one thousand infants fed by the mother's milk, not above three hundred die; but of the same number reared by wet nurses, five hundred die.

China, properly so called, contains about three hundred and fifty millions of souls, and extends over 20 degrees of latitude, and 20 of longitude or 400 square degrees.

The flea, locust and grasshopper jump two hundred times their own length; equal to a quarter of a mile for a man.

There are in man five hundred and twenty-seven muscles, two hundred and fifty-seven of which are in pairs. Of these no less than one hundred are constantly used in the simple act of breathing.

The average depth of the Atlantic ocean is set down at 18,000 feet, and that of the Pacific at 18,000. On the western side of St. Helena soundings have been made, it is said, to the depth of 27,600 feet—five miles and a quarter—without touching bottom.

In man the brain averages in weight 1-35th of the body; in the dog, 1-12th; in the horse, 1-50th; in the sheep, 1-75th; and in the ox, 1-80th. Generally speaking, eight-tenths of the brain is composed of water.

The first code of written laws possessed by the Athenians, was prepared by Draco, a man of stern and rigid character. These laws punished all crimes with death; and, on account of their sanguinary character, are said to have been written in blood.

There are 36,000 seeds in the capsule of a tobacco plant; and Ray, the celebrated botanist, counted in the head of a poppy 32,000 seeds. It has been calculated by many naturalists that the elm produces yearly 630,000 seeds.

If the feathery gills of a small perch could be unfolded and spread out, they would nearly cover a square yard. This will not appear so extraordinary when it is recollected that the nerve in a dog's nose is spread in so thin a web, that it is computed to be equal to four square feet.

In the human skeleton there are two hundred and fifty-two separate bones. Hard-working people sometimes have an extra number, which are formed near the joints of the thumb, finger, and toes. They are useful in increasing the power of the muscles wherever they grow.

The aorta, or principal artery of the whole, measures about a foot in diameter, and the quantity of blood thrown into it at each pulsation, has been estimated at from ten to fifteen gallons; the rush of this fluid is quite audible to the harpioners when about to strike the animal.

A watch consists of 992 pieces, and in making it 23 trades and about 200 persons are employed. A remarkable instance of the effect of labor in augmenting the value of raw material, is afforded by the balance-spring of this instrument. One farthing's worth of iron will make 7,650 balance-springs, the market value of which is about \$294; nearly 84,400.

When rabbits, squirrels, and various other gnawing animals, are fed on soft meats, their teeth sometimes grow so long and crooked, as to prevent them from taking food; and instances have occurred, in which, to preserve life, it became necessary to break off, or extract the teeth.

Dr. Darwin was of opinion that if a deaf person dreamed of hearing, the internal parts, essential to the function, were unimpaired. The same remark, says Dr. Smith, of Boston, is applicable to the blind. I have invariably found that the incurably deaf, as well as incurably blind, never dream of hearing or seeing.

Of all metals platinum has the greatest specific gravity, and is, consequently, the least in bulk; gold comes next; then, in a nearly regular gradation, lead, mercury, silver, bismuth, copper, iron, tin and antimony; and then sodium and potassium, a pound of the two last being equal in bulk to at least twenty pounds of platinum.

The intervention of an ecclesiastical functionary was not deemed necessary to a marriage until the Council of Trent in 1409; when a decree was passed interdicting any marriage otherwise than in the presence of a priest and two witnesses. Before the time of Pope Innocent III., 1118, there was no solemnization of marriage in church; but the bridegroom came to the bride's house and led her home to his own, which was all the ceremony then used. Banns were first directed to be published by Hubert Walter in the year 1200.

Certain sea-birds, as the puffin, the guillemot, and the razor-bill, can rise from the surface of the sea with the greatest ease, and fly to an indefinite height with amazing rapidity; but no do they drop down as if shot. The usefulness of this seeming inconsequence is evident, when we recollect that, otherwise, these birds would be driven by severe gales so far inland as to be in almost inevitable danger of perishing through want of their natural food.

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